THE

Hindu Message

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

VOL. IX., No. 9.]
Registered No. M. 1304.

THURSDAY JANUARY 5, 1922.

[PRICE : 2 As.
Annual Subscription Rs. 6

CONTENTS.

A VISION OF INDIA:
The Children of India.—II
By K. S. Ramaswamy Sastri, B.A., B.L. 129
GREAT THOUGHTS. 129
EVENTS OF THE WEEK. 130
LEADER:
New Year Thoughts. 131
Pan-Islamism or Svarajya? By A Non-Party Nationalist. 134
The Crisis and Congress Tactic.—III. By S. P. Thiaga Rajan. 135
LITERARY AND EDUCATIONAL:
Mr. Aurobindo Ghose's "Essays on the Gita"—A Criticism. By K. Sundararama Aiyar M.A. 136
MISCELLANEOUS:
A Madras Diary. 138
The Moplah Death Train. 139
Madras Finances. 141
Olla Podrida. Scrutator. 141

THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

Annual Subscription, Including Medical Supplement, Rs. 6 only.
Medical Supplement only, Rs. 3. only per annum.
Single copy As. 2 only.

The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, *Srirangam.*

A Vision of India.

THE CHILDREN OF INDIA—II.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

What noble heritage is yours, our boys!
Life's surge doth tingle up to finger-tips.
The world 's a garden where your bee-heart sips
Life's honey sweet and sings with tuneful voice.
Do not run after life's false glittering toys
Nor tamely bend beneath tyranny's whips,
But with strong serving hands and bold true lips
Win for our holy land sweet freedom's joys.
I wish that I could be a boy again
And be with you in learning and in play
And put aside this body's crumbling weight.
Let Dhruva's lord not call to you in vain;
Here Nachiketas won the Godward way;
And here Prahlad by love's power conquered hate.

Great Thoughts.

The truth is that the modern man or woman, even the modern child, will do anything and everything to avoid his or her own company.

Beauty in either sex is not only a guarantee, as an almost universal rule, of good health ; it is also a spiritual thing, a shining assurance of mental and moral efficiency.

A witty explanation of wit is one of those chimeras with a greased tail which nobody has ever yet succeeded in catching.

All laws, even the most democratic, are designed to prevent equality—which is chaos.

There never yet was a tyrant who did not rule by the submission of his subjects.

Many matters are from the nature of things contemporaneous ; as youth and innocence, marriage and repentance, virtue and indigence.

Perjury is often bold and open. It is truth that is shame-faced—as, indeed, in many cases is no more than decent.

The thing easiest to be got in the whole world is the truth, if you set about it in the right way; for to speak truth is to relate what has happened, while to lie is to tell what has not— and this requires the imagining of what is not, and the joining of it, more or less cleverly, to what is.

A timid question will always receive a confident answer.

To prove that any man is a notorious liar has its dangers, since it heightens the effect of every truth he tells.

Events of the Week.

His Majesty the King-Emperor has been pleased to approve of the appointment of the Earl of Lytton, Under-Secretary of State for India to be the Governor of Bengal in succession to Lord Ronaldshay who vacates the office at the end of March coming.

* * *

The fatal policy of giving away in detail what in the mass they are pressing forward to had once again been at play: and the resolution on the new repression passed by the Moderate Conference at Allahabad is a virtual surrender of the Liberals to the Government. That clever tactician Mrs. Besant was there and the result was inevitable. And once more the Liberals with their pompous pretensions have been found out. We note from the telegrams however that the watered resolution has caused the most bitter disappointment in some Liberal quarters. In fact an amendment protesting against the surrender and threatening to take to non-co-operation in the event of Government persisting in its present policy was actually sent in though it was ruled out on a narrow technical ground. We take this as an indication that the Liberals in "Congress" assembled did not believe in the adequacy of their own resolution which has been abundantly diluted with the opportunist wisdom of Mrs. Besant. In refreshing contrast to this, the public will turn to the proceedings of the Indian Christian Conference. That Conference took a truer note of the actualities of present day Indian politics and has in unfaltering and unambiguous terms condemned the present tyrannical policy of the Government. The President of the Conference, no non-co-operator, said in his address that the Moderates had no following in the country and that Mr. Gandhi by his selflessness and sincerity had succeeded in securing a large following. The very first resolution condemned the present policy and called on the Government to "adopt a policy of conciliation." The spirit that animated this gathering is seen in the fact that the volunteers at the Conference struck work when the President, on technical grounds that the same had not been discussed in the Subjects Committee, disallowed a resolution expressing sympathy with those Christian patriots who had fallen victims to the Government's policy.

* * *

In pursuance of the resolution moved and accepted in the Legislative Assembly on the 15th September last that there should be equality of status for all people in this country in the matter of criminal trials and proceedings, a Committee has now been appointed to consider the existing racial distinctions in the criminal procedure applicable to Indians and non-Indians and to report to the Government of India the modifications of the law which they recommend should be adopted. The Hon'ble Dr. Tej Bahadur Sapru, Law Member has consented to preside over the Committee and the following have agreed to serve as members:—The Hon'ble Sir William Vincent, Mr. S. H. Das (Bengal), Hon'ble Mr. Justice Shah, Bombay, Mr. P. E. Percival, M.L.A. Rao Bahadur T. Rangachariar, M.L.A., Mr. N. N. Samarath, M.L.A., Mr. W. L. Carey, M.L.C., Bengal, Mr. Abdul Kasim, M.L.A, Dr. H. S. Gour, M.L.A., Mr. Saiyed Sultan Ahmed, Bihar and Orissa, Rai Bahadur L. M. Banerjee, Allahabad, Mr. E. Stuart-Roffey, Assam, Mr. W. Muir Masson, Punjab, Mr. McCarthy, M. L. A., Lieut. Col. E. A. J. Gidney, M. L. A. Mr. Percival will in addition to his duties as a member of the Committee act as Secretary. The Committee will assemble at Delhi on the 13th January 1922. It will conduct its enquiries in public, but any part of its proceedings may be conducted in camera, if the President considers such a course desirable in public interest.

* * *

The total receipts under excise and opium revenue for Madras Presidency in 1920-21, amounted to Rs. 5,43,56,824. The receipts in 1921-22, are now estimated at Rs. 4,80,36,790. The probable net decrease is thus Rs. 63,20,034. We trust that this will put more spirit into Temperance propagandists. Non-co-operators, who aim at a very early establishment of Svaraj, cannot look back with pleasure upon the very poor results which these figures indicate in one of their cardinal planks.

Apropos of the solicitude of the Indian Government to prevent the fierce light of publicity beating around Indian Princes, we note that a writer to the "Indian Social Reformer" makes a damaging accusation against some of them. The writer refers to a criminal case tried in the Bombay High Court and reported in 1918 I. L. R. 42 Bombay, at page 181. "When it was being heard in the Bombay High Court, I was there and the Police officer instructing the Government Pleader then stated that the accused who was a pimp was in the high favour of a Maharajah and this Maharajah did his best to see that the man was not extradited from his State." The correspondent adds that he has no doubt that the recent Bombay Committee to inquire into prostitution in that city will be able to know a good deal about "the connection of such Indian Chiefs and Princes with the evil of prostitution in Bombay." No comment is necessary.

* * *

The New Year has brought forth the usual Honours: and Madras has fared no better than formerly. Among important personages in public life or society, Major Goldie the Military Secretary to His Excellency, the Governor gets a C. I. E., the Sheriff of Madras, a leader of the Nattukkottai Community, gets a knighthood which he very richly deserves. The new Chief Justice of Madras also gets one quite naturally. The Presidents of the Council of State and the Assembly have also been awarded the same honour. Mr. Pethachi Chetty, the Zamindar of Andipatty, gets a Diwan Bahadur; while Mr. N. Gopalaswami Iyengar, Government Inspector of Municipalities and Mr. T. A. Ramalinga Chettiar M.L.C., get each a Rai Bahadur. To these our congratulations; as for the others who have been left over, they should keep their souls in patience till the King-Emperor's Birthday, six months hence.

* * *

Addressing a large audience at St. Paul's, on "What is a Liberal Churchman?" Dean Inge said that if all Liberalism and freethought had been banned, the Church would have been committed to many things which thinking people of to-day could not accept. The Church must take into account recent developments in philosophy, history, criticism, and, above all, science. Dean Inge believed the time to be ripe for a new Christian philosophy, which should take up those subtle speculations of the mediæval schoolmen and bring them up to date, and take into full account and give full value to the recent discoveries made. It was only then that he saw any hope that the Church would reconcile itself to the enlightened modern outlook. They must come to some reconciliation between religion and science, though the latter admittedly could not give a complete and true view of the world, because it had, for its own object, to put aside all values which it could not measure, while religion took account of all forms of knowledge in so far as they affected the higher aspirations of mankind. There was still a very great difference between the world as it appeared to science and the world as it appeared to orthodox Christianity. The latter was brought into sharp contact with scientific truth, and Liberal Churchmen were seeking for a satisfactory basis of reconciliation between religion and science.

* * *

The first session of the All India Nai (Hindu Barbers) Conference was held at Agra on the 26th, 27th, and 28th, December. There were about 250 delegates from all parts of India. Among the Resolution passed we find the following:—That this Conference declares—that the Nais (Hindu Barbers) according to the evidence of the Vedas and Shastras are Brahmins and should be recognised as such; that this Conference authorises the Nai Community to perform all the Samskaras such as Upanayana, Vedarambha etc., in consonance with the Vedic ritual. In these days when the Brahmins are a much abused community, when every party that labels itself as progressive adopts the shibboleth of "Down with the Brahmin" as its party slogan, it is strange that anybody should be eager to declare himself a Brahmin. It is said at this Conference seventeen Nais were invested with the sacred thread. What more is desired? The Nais have certainly progressed by leaps and bounds. India should get Swaraj at once.

The Hindu Message

New Year Thoughts.

It is four years today after the termination of hostilities and three after the conclusion of peace: and the weary world is still as far as ever from settling down to tackle honestly the great problems of reconstruction. Capitalist-Imperialism is still groping in the dark to find a way out of those inextricable contradictions which culminated in the Great War and which the War so deplorably failed to solve. Illusion after illusion has strutted on the stage of men's minds as the herald of a golden Age and as often has the curtain fallen, to plunge the audience into darkness and chaos. The conception of a *Central Europe*, the fertile fancy of the German Capitalists had adumbrated, equally with that other illusion, the *League of Nations* which found in English Plutocracy its readiest defenders and exponents have both successively failed. Not even the trained diplomats and statesmen of Old Europe could perpetuate the exploitation of one nation by another and still simultaneously abolish armaments and dispel the dangers of War. Victorious Capitalist-Imperialism having so disastrously failed to pull their chestnuts with other hands out of the fire, America tried for a fall and got it, as was pointed out in our last number. President Wilson as every one knows was one of those ambitious idealists whose high and well-laid schemes "oft gang agley", are shattered on the merciless rocks of reality. Yet the interests at stake were high and the United States which refused to join that very League of Nations which was its handiwork was yet impelled to take the initiative to attain a just and equitable solution or settlement of the threatening conflicts in Eastern Asia, a settlement of vital importance to her. From the Pacific problems, they would grapple with that other great question of the limitation of armaments as a vital international problem. All this was to have been achieved at Washington. What actually happened we see. There has resulted from all this talk a revised grouping of the nations and a further intensification of the prevailing impossible state of things.

France, it seems to us, is the least insincere of the Imperialist powers. We may conveniently start from her refusal to submit to the limitation of submarine tonnage. To those who look beneath the surface these events of the last year reveal profound disagreement between the powers which will unfold themselves as the days roll on. It has once been shown in these pages that France has not yet lost her secular dreams of being the foremost military power in Europe. Whether French Imperialism can successfully dominate the European continent need not now be discussed. There are in the first place the Vassal States of France, which have all been provided with territories under the Treaty of Versailles and the other treaties and which she may reasonably hope to incorporate with herself or at least to bring within her unquestioned influence. If we look over the map of Europe, as it has been now re-made, we will see and appreciate possible French dreams at a flash. There are large masses of Ukrainians, little Russians and Germans in Poland, where the policy of France has not been altogether unselfish. Czecho-Slovakia, like that ram-shackle Dual Monarchy, contains disruptive racial elements enough. Rumania is sitting tight over a goodly number of Hungarians and Bessarabians. In fact, the entire *status quo* of the newly created States of Central, Southern and Eastern Europe stands or falls by *force majeure*; so we are assured by a competent critic. France's policy in the Near East is easily apparent from her treaty with Mustapha Kemal. From her vantage-points on the Mediterranean sea, France aims at outflanking Great Britain in her most vulnerable spot. A position of assured advantage this over England, which France is not likely to renounce in favour of the spoils of China, which are yet in the future. And the single outstanding fact to be laid to heart is that, beneath all these conferences, France and England are not pulling the same way.

Before we proceed further, it may be as well to caution the reader against a too generous acceptance of American professions of altruism. This is the more needed as in these days the cry is insistently heard of the necessity of enlisting the sympathy of the civilised world in our fight for Svaraj, and longing

looks are cast towards the great Republic to the farthest East. America is out to conquer the markets of the world: and is in a peculiar position to do so and at the same time make it appear as in no way departing from her altruism. The United States is the world creditor: she is able to compete not only with Japanese but also with British industries in the world-market: hence she is opposed to all those imperialist states who have hitherto obtained markets in China, and might in future obtain from the Far Eastern Republic. It is a cardinal article of her policy to squeeze Japan out of China and is known under the dignified name of the Hay doctrine. American attitude in regard to the Chinese radio stations in the Yap island is an indication that she is willing to fight along the whole line. Japan has had to give in, and the Quadruple Alliance is a victory for America as against Japan and the other signatories.

The events of the last year sufficiently indicate that English imperialism has lost its freedom of movement as against the United States of America. One has only to look at the proceedings of the last meeting of the Imperial Conference. Canada declared itself against any renewal of the Anglo-Japanese Alliance should it militate against the interests of U. S. A. who is her most powerful neighbour. To Australia, Japan is a possible opponent and America a possible ally in such a conflict. The South African farmers seem to think it not worth their while to have anything to do with international political conflicts. The other motive in British politics which is driving England to work for an Anglo-Saxon League of Nations is the increasing economic competition between Great Britain and the United States of America. In the present unwholesome atmosphere engendered and kept alive by a whole host of unsolved international political conflicts, such a competition can only lead to an increase of armaments and to a new world-war with a regrouping of the Powers. In such a world-war it is easy to see that Great Britain will not occupy the same advantageous position which she did in 1914—18. She would now be unable to rely completely on her Colonies who are stoutly in favour of a rapproachment with America. She might again quite conceivably find an enemy in France whose motives we have analysed a little earlier, and which owing to the disarmament of German Capitalism is for the moment the decisive factor in the European Continent. In the result, all the political forces in England are driving towards the formation of an Anglo-Saxon capitalist trust, whose centre of gravity is to be located in America. And Japan might possibly be expected to pay for this "trustification." We shall see.

Meanwhile the solution of the Irish problem on the lines suggested by the Conference at London seems also to have been prompted by this motive. There is no doubt that all sections of Irish opinion are inclined to a ratification of the British offer. And the Irish Free State will soon emerge as an accomplished fact. This is the only distinct good that the past year has bequeathed to a weary world. But even this good will not be without its sting, we fear. For, an Anglo-American Commonwealth would only provoke counter-combinations; Central European powers will not lie low for all time; Japan is alert and suspicious; the Moslem World is moving. And Irish statesmen seem to will the formation of such a Commonwealth. Michael Collins, the redoubtable leader of the Irish Republican Army, lends his weighty support, we see, to this idea of an Anglo-American Commonwealth. With characteristic simplicity, "Mike" Collins thinks that Ireland will become the "pivot" of this new League of Nations. It will be quite in keeping with historic irony should that young Free-State-to-be ally itself with Capitalist-Imperialism in Great Britain and with the Plutocracy of America to precipitate another great conflagration.

And so among the victorious powers Japanese imperialism stands isolated. In spite of the Quadruple Alliance, probably because of it, we see now that just as in 1894, Russia, Germany and France tried to rob Japan of the fruits of her victory over China so also now the same thing is being done under new diplomatic groupings and new political complications. The certain result will be that the differences between the States comprising the Quadruple Alliance will very soon reach an acute stage.

It is a fond delusion to hope that the present year will see the easing of the international tension. The economic differences between Great Britain and America will long remain dominant in shaping the course of international politics. The same may with confidence be predicted of Anglo-Japanese and Franco-English differences. To these differences should we look for the causes of the wrangling that is going on at the meetings of the Naval Committee at the Washington Disarmament Conference. So much in the camp of the victorious capitalists;

behind these are the differences with the beaten countries, such as Germany, with the Colonial countries and finally with Soviet Russia, with whom by the way, America was at the close of the year negotiating for a trade understanding. It will thus be seen that the new year opens under very disconcerting circumstances.

The most complicating factor in Mid-Eastern politics throughout the year has been England's unannounced policy of the building up of a connection between India and Egypt through the territory of a large Arabian State, such as is ruled by the puppet Feisul in Iraq today, subject to British Imperialism. This, in our opinion, is at the bottom of England's refusal to enter into treaty relations with Mustapha Kemal and is also responsible for the new Egyptian policy. But events in the Mid-East might prove too strong; and Kemal is every day adding to his laurels and peace is in his hands. There is a distinct tendency for the political molecules to shift and shift till they form, under Kemal's astute direction, a Central Asian Federation of Independent Islamic States. The great victory of Angora over Greece, the complete independence of Afghanistan, the breaking away of the Shah completely from British influence, the consolidation of Azerbaijan and Caucasia and the other small nationalities in Asia Minor, the incipient struggle foreshadowed by the new Sultan of Nejd who will one day shake Feisul out of Iraq—all these point to a great future for Islam. Whether that future which will not stay will bring peace or the sword depends very largely on the attitude of the nations towards the Turks of Angora. Meanwhile, as had been shown in an earlier number, France has taken a bold and statesmanlike step towards ensuring peace in the Levant. There is no reason to doubt that Italy will follow France's lead. It would seem that Britain alone is standing in the way of a just solution of the near Eastern question.

Meanwhile the new policy in Egypt is leading straight to shipwreck. The unrest there remains and grows and is fostered by the prophylactic measures of Lord Allenby until no solution except a grant of entire independence will disarm it. Even the *Times*, with no Egyptian leanings that we know of and with no nonsense of a faith in the capacity of non-white races, remarked, in regard to the proposed treaty of alliance that "the War Office went too far in insisting on the maintenance of troops in the interior of Egypt, whereas the demand for security could have been met by stationing the troops in the canal zone. What is gained in the matter of security by having troops inland is lost by putting them in such a position as to make independence invisible. The spirit of Self-Government will hardly grow healthily in such a close atmosphere." The Egyptian leaders, even including Adly Pasha, the moderate leader who was maintained in power partly at least with the help of British bayonets, have thrown up the negotiations and all would seem to favour the adoption of the Indian movement of non-co-operation. With a deadlock of this character, the unavoidable sequel of a trial of strength has happened. Inadequate as is the information so far to hand, there is however no doubt that Egypt is passing through a period of grave turmoil. As a contemporary points out, the deportation of Zagloul Pasha, the arrests of his followers, the interference with the transactions between the Nationalists and their banks, the flooding of Cairo with soldiers and the mobilising of warships from Malta are incidents whose combined announcement is rather startling to a world which had never heard any rumble of the coming thunders. The deepening intensity of the struggle, which the year in its closing days has heralded, will be followed in this country with eager concern.

Events in our side of the world during the last year, and especially the intensified repression of its closing weeks, have created a situation, unparalleled in our annals. There is on every side a grim determination to "fight to the finish." The facts are still so fresh in our minds that we need not expatiate on them. But as an indication, howsoever faint, of how people's minds work in this land today, we should like to rescue two news items from the common ruck of Associated Press telegrams. That news agency informed us firstly of a meeting of the Presidency College students, Calcutta, where the sons of co-operators talked what must have been rank heresy to their austere fathers. The other piece of news was no less a portent. The prizewinners of an open competition conducted by the Hindu University, among whom was a lady student, were all in favour of direct action to secure political ends. Passing over the very natural thought herefrom that an education which leads our youth to these revolutionary conceptions cannot after all be charged with inducing a slave mentality alone, we hope these symptoms will not be lost on the rulers of the land who must take heed betimes, as well as on responsible leaders who should see that such noble enthusiasm does not go to waste or run riot in injurious ways. Altogether there is

an element of the dangerous and the tragic in the course of events in this land.

So, on the whole, we cannot help reflecting sorrowfully that the New Year opens on a world which presents the picture of a menagerie, in which wild beasts contend for the possession of flesh and bones, under the supervision of animal trainers, who at times throw them a new one, and at other times assail them with a whip.

Pan-Islamism or Svarajya?

By A Non-Party Nationalist.

A contributor to these pages once observed, apropos Jamnadas Dwarkadas' reference to "the questionable past" of the Ali Brothers, that that wise young man in our politics was but expressing the fears of many honest men among us that Pan-Islamism, like Pan-Mongolianism, is not a dead or a decaying force, but is capable of being revitalised with a resurrection of its spirit of ancient days when it was a serious question if the Moslem will not drive the Europeans out of their own grounds. The writer of these lines not long ago made bold to tell one of our distinguished nationalist Editors that he could not shut his eyes to the possibility of Pan-Islamists masquerading for the moment as Indian Svarajists. that he could not bring himself to believe in the Hindu-Moslem Unity. The great Editor was simply content to laugh and give the obvious answer that Time was bringing about the change. Yet deep down in the minds of many men such fears are lurking and are not easily put down. The reader could not have forgotten the deluge of personal views that overflowed in the Press not too far back on a problematical Afghan invasion and its countless hazards. These fears were not quieted by the curious and almost anarchic line of defence which the Ali Brothers put up at the Karachi sessions. We are not here discussing same from the authorities' point of view. But judging it dispassionately and with no desire to strain an argument unduly, it will be conceded that between the Ali Brothers' position and the Spencerian doctrine that all law and government is immoral there is not much of a difference. We do not forget the high authority of Blackstone and certain others who would assert that every human law carries in itself some sort of reservation or exception in favour of divine law, what lawyers call a *salva juro divino* sanctioning violation of such human laws as conflict with the divine. That this proposition is capable of being construed in a not untrue sense does not render it the less objectionable. Were it otherwise, all civilised society such as we know it, will be rendered insecure. It is needless to expatiate on the fatal position that may follow from unthinking acceptance of a canon like this which can apply only to very rare cases. In the application of divine rules by human authority, such as it is, we have to recognise that there are some that cannot be so enforced. The only basis on which any civilised society can stand a day is the admitted assumption that law, as a human institution, can only take the highest standard of morality or divine commands say, of which it is capable. That it still leaves something unfulfilled is obvious: but it cannot be open to even the most gifted amongst us to challenge the very fabric of society by positing a divine law, or the dictates of conscience. This works hard indeed: and only on the principle that all Government is essentially immoral, a dangerous maxim which even the author thereof found unworkable, can we countenance the setting up of conscience over the declared law of a nation. We do not wish to be misunderstood and may therefore state at once that we do hold it to be an impious and exercable maxim that, politically speaking, a people has the right to do what it pleases. This does not prevent us from holding quite as strongly that all authority originates in the will of the majority—not, as a stout American democrat long ago said, because the majority are most likely to be in the right, nor because this seems fairest to the minority, but because they are physically the strongest. Our strongest objection to rendering obedience to the constituted authority in this country is not that its ordinances are in conflict with any revealed law, nor that it is a majority-made law: but we refuse obedience to its laws because they are unjust or because those who are asked to obey them have no hand in the framing of them. It is a purely secular struggle of an oppressed nationality against the ruling power and though there was a touch of the histrionic in the Ali Brothers' references to the Shariat and such like commandments, one cannot help thinking that the same arguments might as easily be applied to justify a Pan-Islamic inroad on India when it had attained its dream of Svarajya.

Maulana Hazrat Mohani's address as President of the 14th session of the all-India Moslem League, which met during the national week at Ahmedabad, has occasioned the above thoughts which we are sure all right-thinking men will share with us. Should there be any amongst us who ever doubted the possibility of Pan-Islamists masquerading as Indian Svarajists, he will speedily be undeceived by the Maulana's reference to the "defensive religious war" (!) which our kind Moplah bretheren are waging in Kerala. Seldom has religious fanaticism descended to greater lengths of dishonourable absurdity. If a person of apparently the learning of the Maulana and of the responsibility of the President of the all-India Moslem League can with unruffled composure refer to the fell Satanic orgies perpetrated by a set of scoundrels, released from war service, cleverly utilising agrarian discontent and religious passion, as a "defensive religious war," one shudders to think of what a wanton, unprovoked war from that quarter might mean. The Maulana's speech is not likely to cement the now jeopardised Hindu-Moslem unity at any rate in Malabar. On the other hand, honest men, who have been working according to their lights to bring about Hindu-Moslem unity have every right to resent the Maulana's too facile assumption or distortion of facts. It is small consolation however that speakers on the resolution on the Moplah outbreak condemned the "reported" ill-treatment of Hindus by the Moplahs.

That we are not drawing on our imagination, that we are not misled into gross exaggerations by a desire to detect the Pan-Islamist hare in every thicket will be abundantly clear from a reference to the manifesto issued by Congress workers in Malabar, which appears in the daily sheets. Nobody will impute hasty or reckless statements to such a tried body of workers. In their guarded and somewhat moderate

language they say that Maulana Abdul Bari Saheb's "unfortunate ignorance of the actual affairs had produced the same results that a mischievous suppression of the facts is bound to have." And they express their regret that the Khilafat Conference has not a word of condemnation for the atrocities committed by the Moplahs on the Hindus or a word of sympathy for their sufferings.

The resolution on the change of creed, the frothy nonsense about the declaration of an Indian republic was thrown out by 36 votes to 23 in the Subjects Committee. The numbers are noteworthy as they are a warning that there are influential bodies of men who do not care a pin for the doctrine of non-violence, who in fact seem, in their Pan-Islamist fervour, to put the destruction of British Imperialism before the attainment of Svarajya. It can easily be seen how the change in the objective so as to cover the destruction of British Imperialism indicates the childish simplicity of some of those who would fain lead us on to the goal. An inimical critic might reasonably contend that it is the anti-British passions that seems to dominate the minds of leading intellectuals in spite of Mr. Gandhi's soul-stirring invocation not to harbour hate or ill-will against any one. Incidentally the speeches on this resolution afford one of the strongest arguments against any hasty and ill-considered attempt at proclaiming civil disobedience. The Council of State member who attended the session spoke some words of ponderation and wisdom on this resolution. The temper of the audience may and will be judged from the interjection in answer to his question as to the Commander-in-Chief in India should the British evacuate or be forced to. The answer came pat, "Enver Pasha." That, we believe, is the straw that indicates which way the wind blows.

We hope our countrymen will take note of all these facts and beware of playing into the hands of designing Pan-Islamists who seek to take advantage of the unprecedented national awakening in the land. This points to the supreme importance of keeping to a Centre programme and of strengthening the Congress so it be not stampeded by these snakes in the grass.

The Crisis and Congress Tactic.—III

BY S. P. THIAGA RAJAN.

THE AHMEDABAD CONGRESS.

On the eve of the Ahmedabad Congress, a leading nationalist organ of the Bombay Presidency wrote:—Whatever may be the intentions of Mahatma Gandhi, it is obvious that in spite of his solicitude for making the Congress platform broader and in spite of his protestations to make it so, the resolutions are so framed and worked out that in practice, the Congress has been reduced to a close corporation. Mahatma Gandhi has issued long instructions as to the qualification of a Congress delegate which can not be complied with by many on account of their honest differences of opinion. If these instructions be the sine qua non of a Congressman, a large body of honest men who feel that they cannot by their convictions answer these demands made of them, must stand out. The success of any fighting programme depends upon the willing co operation of all persons and in order to secure it there must be kept latitude for all to work it up according to their lights and in the way they prefer. You cannot expect all to be whole-hoggers. Follow me in every small detail of conduct of life by surrendering yourself in body, mind and intellect or you are damned to perdition may be a good dictum in blind dogmatical religions but it cannot be so in politics. In short every effort must be made so as to make the Congress programme intensely practical inflicting as much harm on the opponent as possible and ensuring complete unity among the Congressmen.

We ourselves had in the two previous articles dwelt upon the imperative necessity of so modifying the Congress programme as to bring within the fold those nationalists who are not whole-hoggers. It seems to us that the single resolution passed by the Congress does not really go far enough. Mahatma Gandhi has himself spoken in sorrowful tones of the intolerance of spirit, violence and abuse indulged in by the whole-hoggers. It seems to us that the Congress, in concentrating its attention on the very vital question of civil disobedience, did not pay sufficient attention to the necessity of modifying the congress programme. Unfortunately, as we pointed out last week, the Mahatma had in fact prejudged the question. We note that Sri Sankaracharya spoke against the clauses relating to untouchability and the wearing of khaddar. Businesslike as the last session was, we still think that sufficient attention has not been paid to the practical question of political tactics and the house was carried away by its veneration for a few gifted individuals. We can only wait and see if Mahatmaji's exhortation to the whole-hoggers leads to any practical result.

The Congress put its foot sternly against all foolish attempts to change its creed and to float on boisterous waters. Regarding the central resolution, as it has been called, we think the comments of the *Tribune* are very apposite and deserve to be well laid to heart. If the Government be making too much of its physical strength, the Congress itself is in danger of making too much of its moral strength, based on people's readiness to suffer. Physical struggle can only prolong the struggle, but can never end it: already it is having a ruinous effect on many minds such as Hazrat Mohani and his supporters for a change in the creed. The Congress, on the other hand, must take it to heart that sacrifice is not and never can be an end in itself. We have grave doubts if a policy of mass civil disobedience can ever be safely launched in this country within a measurable period of time unless we let go our insistence on the principle of non-violence.

All this does not mean that the People should take things lying down or bend the knee to a triumphant autocracy. We must bear in mind that the idealistic aspect of the national movement is one thing and will be needed quite as much in a Svarajic India; while the purely secular struggle of non-co-operation for purely secular ends is another thing. To confuse the two, though both ought to go well together, is to suffer from

obscuration of the intellect. The elementary rights of the citizen are precious: and any invasion of them ought to be resisted surely, by non-violence as the Congress enjoins us to do. But one must not forget that non-co-operation is not an end in itself. For the Mahatma himself has said that he expects the British to grant us Svarajya. Cavour's saying that the Politician should above all things have the tact of the Possible is not altogether a piece of pure Machiavellianism. A states-man must have his prudences as well as imprudences.

The Government and the Congress ought to have realised that the problem is for intelligence and states-manship to settle by means of negotiations and that therefore it is the part of wisdom to be on the look-out for an opening for them. The Congress in our opinion does not seem to have properly envisaged the awful state of things to which its resolution would lead us. The Congress certainly would not have lost in dignity if it had hearkened to Pandit Malaviya's words of wisdom. Yet such as the resolutions have been, we sincerely hope and trust that the whole-hoggers will bear in mind the Mahatmajee's wise words and press forward with all nationalists to bring the Govern-ment round.

In view of the comments elsewhere in this issue on the Ahmedabad Congress it is gratifying that every effort is being made to bring about a conferance on the present impasse. The Associated Press understands that as the result of a private conference of some non-party leaders, men of all shades of opinion will be invited to Bombay for the purpose of considering the present political situation. We wish the Conference all success and hope that the intransigeant section in the Congress will see its way to drop its "leap in the dark" of aggressive civil disobedience. Enlightened opinion even in England is veering round as a result of the Irish settlement. A correspondent draws atten-tion in the columns of the *Times* (London) to the fact that in India also the Government is on the brink of making the same stupid mistake as they made in Ireland. The winter evidently does not know the full extent of the campaign of repression that has been launched by the British Indian Government. In the following words of wise warning the correspondent concludes his letter: "Let us have our conference now; let us explore our avenues to agreement; and if, unfortunately, we cannot agree, let us grasp our nettle and let our future action be firm and unvacillating. We shall have clearly proved that what is required is not the mere maintenance of law and order, but a complete reversal of policy." This may not be much to go upon; but it is at least symptomatic of the fact that there are a class of Englishmen who have begun to think—in the columns of the London "Times" of all places—of the necessity of pacifying India before it is too long, before "resentment against the giver" does not rise to unmanageable proportions. The necessity of arriving at a peaceful solution, and an early one at that, of the present worsening political situation cannot be too strongly insisted on: and every sacrifice ought to be made, short of national honour, to ensure a speedy and just solution of the great outstanding problem.

A correspondent writes in the *Indian Social Reformer*:—It will be remembered that, in the last Budget, the provision for the appointment of a publicity officer in America was refused sanction by the Legisla-tive Assembly and the Government acquiesced in it. But the *Hindu* of Dec. 5 contains a letter from an Indian in America in which he says that the Govern-ment of India had embarked on a propaganda in America. He states that anti-Indian propaganda in America is being carried on in an insidious way and the principal fountains of the activities are directed through colleges, press and pulpits. He cites as an example the appoint-ment of Mr. Horne by the Indian Government to act as a visiting lecturer in all American Universities. Mr. Horne is being paid by Indian money as he is a Professor of Patna University. Mr. Horne, it seems, has gone to a dozen Universities in America, to the knowledge of the writer, to discredit Indian aspirations. May we ask whether the Government of India have appointed Mr. Horne as a lecturer on their behalf in America and, if so, whether they have not circumvented the resolution of the Legislative Assembly? In this connection, we are pained to read that Commissioner Booth-Tucker of the Salvation Army is also actively engaged in some political propaganda in America. It is only latterly that people in this country have come to esteem the Salvation Army. We would greatly like that its members keep themselves aloof from controversial politics and that Commissioner Booth-Tucker does not hamper the good work on which the Army is engaged with the co-operation of Indians, in India, by dabbling in Indian politics in America.

Literary and Educational.

Mr. Aurobindo Ghose's "Essays on the Gita"—A Criticism.

By K. Sundararama Aiyar, M.A.

IV.—"Man And The Battle of Life"

In this Essay Mr. Ghose at first pursues the same topic as in the previous one in another of its aspects, and then goes on to the consideration how the difference in the composition of society in the West and in the East—on which he dwells at some length—affects the working of the "*Law of Life by Death*" which he regards as *universally* true of all forms of life (material, mental, &c.) in the world. Mr. Ghose enunciates this supreme law—this addition to the Decalogue comprehending all the others—in Biblical language as follows:—"Thou shalt not conquer except by battle with thy follows and thy surroundings; thou shalt not even live except by battle and struggle and by absorbing into thyself other life."

Mr. Ghose thinks that a day "*must* surely come" when "universal peace" will reign on earth, but till then every "practical philosophy and religion must accept and harmonise this aspect of battle and the nature and function of man as a fighter with spiritual existence." Mr. Ghose says that "the Gita shows" how this can be done,—*i.e.*, the Gita's solution is that it insists that "man has (first) to take his stand on this faith,—Though thou slay me, yet will I trust in Thee (God)"—that man, though *at first* ignorant of the fact that an "omnipresent deity can be "*seen*" even in pain, suffering, evil and destruction, he is later able to solve "the enigma" through the act of "faith" with which he begins and to realise that "beyond this Ignorance in which he dwells there is a Know-ledge which reconciles." Faith, in fact, moves mountains,—removes all Ignorance regarding God's ways and works for man and substitutes the Knowledge we need regarding Him.

Our *first* remark in regard to Mr. Ghose's views above is that the Gita has nothing to teach to us regarding "uni-versal war" or "universal peace." We must again *repeat* that the Supreme Lord has to perform his *three-fold function* of *Avatar* on earth, and so has to assume human form, move among men, and give them his teaching in order to fulfil it. He points out (Gita, III. 22) that he has nothing to attain in the three worlds, and yet he is engaged in the performance of his own function and duty. *Secondly*, we may be quite certain that there will *never* be either "universal peace" or "universal war" in the material world. The Christian aspira-tion and hope after a time of "universal peace" during a

future when Christ is to reign on earth is unfulfillable, utopian, and more a product of fanaticism than of a *reasoned conviction* regarding the future of the universe. It is a pure Church dogma based on a thorough misunderstanding of one of the sayings of Jesus, which, futhermore, was never so understood in the earliest days of Christian history or teaching, —for instance, among the Apostles immediately after the passing of Christ. *Thirdly*, the world, as we have known it, has not been preparing for "universal peace" at any time in history, and certainly it now seems more bent than ever before upon strife and competition of all kinds everywhere. We thus come back to our old point—one, too, established by a review of the contents of various parts of the Mahabharata, all converging to it—that at Kurukshetra, the Supreme Lord had brought about, by his own irresistible will and for the fulfilment of his functions as Avatar, the opportunity he needed. Sisupala and other Kshatriyas of the age—grasping, avaricious, oblivious of the moral standards of Dharma—had to be destroyed; men of righteousness, scattered here and there, had to be guarded and saved from evil; the "long-lost Yoga" had to be re-taught to the world (Gita, IV. 7). Arjuna had both *soka* (grief) and *moha* (delusion)—and as we can learn from the Isavasya-Upanishad, it is to remove these that the realisation of the Atman is necessary (sloka 7). Hence the Lord teaches the essential truths of the Vedanta. Finally Sri Krishna himself says (Gita, III. 21) that "whatever the higher man does, others will follow, also whatever he accepts as the source of our knowledge of truth, the world will also accept and follow." Similarly, Sankaracharya says:—"Whatever is accepted and acted on as Dharma by those who are esteemed for their high qualities will obtain wide acceptance." Arjuna was such a Sreshta, and he became the Lord's disciple, his *avowed* disciple, and asked for the teaching needed to remove his grief and delusion—Sri Krishna, as the Avatar, took advantage of his opportunity. Hence, Mr. Ghose's law has no place and value under these circumstances. The Gita has nothing to do with it.

We now pass to Mr. Ghose's futher development of his argument in order to enforce his general law regarding "Man and the Battle of Life." He begins by asking,—"What is the colouring and trend which the general and universal ideas of the Gita take from the peculiar Indian culture and social system in the midst of which they arose?" He first compares the ancient Indian society with the modern. Here, in dealing with the former, Mr. Ghose betrays an inability to make up his mind whether birth did—or did not—determine the place of each man in ancient Indian society. In one place he says,—"Indian civilisation made it its chief aim to minimise the incidence and disaster of war by limiting the military obligation to the small class who, *by their birth*, nature and traditions were marked out for this function." If this was the case with the Kshatriyas—if they were *born, not made*—we must hold that the other Varnas—literary, commercial, labouring—were *also* marked out for their functions *by their birth*. But, earlier than this, Mr. Ghose speaks of "Indian civilisation," as contrasted with the Western, as follows:—"It laid particular stress on the individual nature, tendency, temperament and sought to determine by it the ethical type, function and place in society." Here he does *not* mention *birth* at all. In this connection, he also says:—"each function was assigned to those who were *naturally* called to it," and thus avoids mentioning *birth*. He does not tell us how "nature" was determined for each individual, apart from *birth*. Mr. Ghose's indecision in regard to this matter is apt to mislead his readers; and we think it is due to his long stay and training amidst the democratic society and ideals of Europe.—Mr. Ghose points out how Western society is contrasted with Indian—how it regards "man as a thinker, worker, producer, and fighter all in one," and "the tendency of the social system is to lump all these activities and to demand from each individual his contribution to the intellectual, economical, and military life and needs of the community without paying any heed to the demands of the individual nature and temperament." The changing character and needs of the environment are chiefly taken into account, —and adaptation to it so as to secure social, political, national and imperial *efficiency* is the sole aim of all measures of state organisation, and even of the individual's preparation for his professional duties and his duties as a citizen.—Mr. Ghose also points out another distinction between Western and "ancient" Indian civilisation,—viz., while "spiritual development and self-perfection was the *primary* consideration" in the latter, it was almost entirely disregarded in the former. In our view, this distinction necessarily follows from the circumstance that, in Europe, the environment and adaptation to it so as to gain national strength and imperial power and possessions are chiefly aimed at by all social and political groups. Moreover, we must not lose sight of the fact that, though "spiritual development" was the "primary consideration," "self-perfection" was not such in the case of all Varnas, —not even of all Brahmins. For they, too, are assigned their *professional* avocations in society and social life,—viz., teaching performance of Yajnas, and receiving gifts,—so as thereby to earn their bread and carry on the family life. Sri Krishna no doubt points out (Gita, XVIII. 42) that the endeavour after "spiritual development" and also "self-perfection" was that for which Brahmins were specially fitted by their *Svabhava*,—their inborn and inherent tendency, and which came naturally to them as a consequence of the same. But they too had to earn their bread in order to maintain their family, and that economic necessity must have interfered largely with the endeavour after "self-perfection." Further, Brahmins have always had Shastraic leave to adopt the functions of the Kshatriya and Vaisya Varnas,—when unable to earn bread sufficient for living their life and carrying on their duties to the family. This is what is known as their *Apad—Dharma*. Even apart from this circumstance, there have been recorded—not only in mediaeval, but even in ancient times—many instances of Brahmins more or less readily taking to such secular occupations as were available under the conditions prevailing from time to time.

Mr. Ghose states the advantage of Western society as follows:—"The common obligation imposed on all persons in all departments of activity conduces to greater fulness in the life of a community and an all-round development of each person." Mr. Ghose also states, in regard to Indian society, that "over—specialisation leads to the endless divisions and the artificial narrowing and shackling of the life of the individual." If, on this ground, we are to adopt the Western order and constitution of society, we shall lose the *two* merits which Mr. Ghose has ascribed to Indian society,—viz, (1) the spiritual self-development and self-perfection which has always been the primary consideration and which, according to Mr. Ghose, is totally wanting in the West; (2) "the minimising of the incidence and disaster of war" which according to Mr. Ghose is "the chief aim of Indian civilisation",—while, in the West, National defence carried to an insane extreme makes its best attempt to become a national suicide." Mr. Ghose says that "it is war of the former kind that the Gita had in view" and, therefore it "limited the military obligation to the small class who, *by their birth*, nature and traditions were marked out for this function." Thus war, though inevitable in human society, became "so restricted and regulated as to serve like other activities the ethical and spiritual development which was then regarded as the whole real object of life,—war destructive within certain carefully fixed limits of the bodily life of individual men, but constructive of their inner life and the ethical elevation of the race."—

While we agree to all this, we cannot agree to his view that "war typifies the aspect of battle and struggle which belongs to all life, both to our inner and outer living,"—"that we live in a world whose method is a meeting and wrestling of forces which progress by mutual destruction towards a continually changing adjustment of a progressive harmonising and hopeful of a perfect harmony based upon some yet ungrasped potentiality of oneness." We have already, in our criticism of Mr. Ghose's previous essay, pointed out that this is pure Darwinism and ignores the fact that the law of love and of "struggle for the life of others" is as much a part of the life of man and even of the animal on earth as the law of battle and of "struggle for existence."

We cannot also agree to Mr. Ghose's contention that "the Gita takes life as it is"—"all life,"—as battle and struggle, *i. e.* "*both* our ~~inner and~~ outer living." Mr. Ghose

R Krishnaswami Sastri,

says also that "the Gita is *therefore* addressed to a fighter." This is purely a figment and fabric of Mr. Ghose's imagination. Not only have we shown, in our article on the previous essay, that it is opposed to the Mahabharata narrative of the origin of the war, but Sri Krishna himself tells Arjuna (as we have pointed out above in this issue) that people generally accept the guidance and example of *Sreshtas* (men of superior station) in their activities and as regards what they accept as sources of truth (Gita III. 21). The implication is that Sri Krishna gave the teaching to Arjuna as one who was the greatest and most famous and respected of all on account of his exploits and achievements, and he therefore felt certain that the teaching would, for that reason, spread and be acceptable to all and thus lead to the fulfilment of one of the chief aims of his Avatarhood—viz., *Dharma-samsthapana*. Mr. Ghose's idea that it was given "to a fighter," because "all life" is a battle and struggle cannot be sustained.

Mr. Ghose then explains the *three* modes of *Karma and sannyasa*, according to the *three Gunas* in men. We cannot enter into details. We will only refer to what he regards as Sri Krishna's final teaching to Arjuna at the present critical moment and conjuncture. He says:—"He enjoins the continuance of action, and even of the same fierce and terrible action, but he points the disciple towards another inner renunciation which is the real issue from his crisis and the way to the soul's superiority to the World-Nature and yet its calm and self-possessed action in the world. Not a physical asceticism, but an inner askesis is *the teaching of the Gita*." This is only identical with "the Gospel of action, in disregard of results." What, then, becomes of all those higher teachings in the Gita regarding "the Brahmic consciousness, the soul's freedom from works, &c," "which Mr. Ghose regards as "*the Kernel of the Gita's teaching* in regard to action which he regards as "determined" by the three Gunas of Prakriti.

Finally, besides the *three* kinds of *Sannysa* (renunciation) as "determined" by the three Gunas, Mr. Ghose mentions a *fourth*, which consists of "the renunciation of life and action and of the threefold modes of nature." This is *Karma-sannyasa*—the giving up of all *Karmas* whatever, except such as the instincts bring on for the maintenance of the body. The Gita refers to this kind of Sannyasa in IX. 19 (when giving the definition of a Pandit), in XIV. 25, and finally in XVIII. 49. This *Karma-sannyasa* is *not* identical with *Tyaga*. When Arjuna asks (in the beginning of Chap. XVIII) about them, Sri Krishna would have told him that they were identical, if he had so regarded them. That *Karma-sannyasa* (or the *fourth* Asrama) is something *additional* to "the inner renunciation" of fruits of which Mr. Ghose speaks is clear from his own reference to "the renunciation of life and action and of the three-fold modes of nature." Sri Krishna, too, accepts the distinction between them, and he *rejects* the view of some that it refers *only* to the giving up of "*Kamya-karma*," actions done with desire of fruits,—thus implying that *all*—not only some—*Karmas* are given up when one takes to Sannyasa. This *Sannyasa*—or fourth Asrama—is of two kinds,—(1) *Vividisha-sannyasa* or renunciation with the desire to acquire a knowledge of the Supreme Self, (2) *Vidvat-sannyasa*, renunciation after acquiring such knowledge. The Upanishads demand that *true Vairagya*--absence of *all kinds* of desire, in this world and in others,—is essential and indispensable as a condition precedent to the taking of this highest Asrama.

Send Us A List

of the names of your friends who might be interested in receiving sample copies of THE HINDU MESSAGE. We shall supply the copies and the postage if you give us the names.

Subscription:—Annual Rs. 6

Half yearly Rs. 3

THE MEDICAL SUPPLEMENT alone Rs. 3. yearly.

Miscellaneous.

A Madras Diary.

The credit of inventing a quick and effective means for dispersing an undesirable assembly should be given to the Ellore non-co-operators who set fire to some chillies and husks behind a compound wall where an anti-non-co-operation meeting was being held. The resultant effect of chillies and husks in united combustion is too well known and it is no wonder the assembly soon bolted away!

***

Something of a sensation was created recently by the murder of a wealthy lady who lived singly in George town. The murderers belonged to a gang whose brain and moving factor was an ex-constable! The gang was detected by some people who overheard the culprits and a receiver higgling over the price of the booty.

***

Rs. 50,000 a year is the cost which the Corporation has to undergo to supply an individual with one gallon of water every day. Water being so costly it is of course essential that it should not be wasted. The Corporation itself must be taught to husband its waters for I have very often noticed an awful wastage of water in filling the Corporation watering carts and in tardy repair of pipe bursts. There are some people who shamelessly use the public water to irrigate their gardens and the waste thus committed is considerable. A great economising would be secured if all such cases are detected by the Corporation.

***

Lord Willingdon's addresses to students have got quite a charm about them, for in these addresses he invariably draws upon his memories of his own College days, which are so amusing and yet so apt. At the Presidency College Day Celebration over which he presided he talked of students and politics and referred to his own student days when he lectured from a balcony on an election night, caught the eyes of the Proctor and never more during his college days interfered in politics. The speech had many other such amusing references and I believe the students relished and profited by the speech.

***

The psychology of the public mind is generally a difficult subject to understand and it is more so when it is moved by patriotic feelings and impulses. One form of this patriotic impulse which has baffled me for some time recently is that which moves the populace to shout "Gandhi ki jai" or "Bande Mataram" as soon as a motor car is sighted. The cry is still more lusty if the poor occupant of the car happens to exhibit ever so little of a western habiliment or possess a face which proclaims his anti-"nationalist" doctrines. A crowd that could be thus tickled by the mere apparition of a motor car is surely not one that could be hoped to keep its peace or the peace of others!

***

Who is the hero who armed with a tar bucket and brush wiped the letters 'gentle' from the sign board "European Gentlemen" over a railway latrine? The deed ought to be commended though it is a bit dangerous for otherwise the railway companies do not seem the least inclined to do away with the distinction they make between "European Gentlemen" and "Indian Men" on their latrine signboards.

***

The forthcoming visit of the Prince has divided Madras into two camps:—

There is first the influential set of people who are arduous about welcoming him and next there is the equally influential other set of people who are as arduous about boycotting him. Though the boycottists haven't yet begun their work in earnest there is no doubt they will begin to do so by and by and then we will see which way Madras chooses.

***

The New Year has not begun well with many of the leading dailies of Madras. The first number of the *Hindu* for the year appeared with its title upside down! *The Madras Mail* which has been advertising the great day, January 2nd, when it was to rise "Phoenix-like" from its ashes has not yet risen so owing to some breakdown in its machinery. For a similar reason the *Swarajya*, that new favourite, has not come out for the last few days.

***

Mr. Gandhi has been made Dictator by the Congress. The step is a most egregious one. Dictatorship ought to be banned in any circumstance especially as it carries with it a family of attendant evils.

WAYFARER.

The Moplah Death Train.

By any and every one of the Moplah survivors, by any and every kinsman of the sixty-four victims of this abominable brutality, we (being English) will be confounded into one category with the active agents of British rule, whose immediate orders precipitated the crime. Everything and everybody answering to the name of English will be tainted with this murder until fitting penance and reparation shall have been performed. And if reparation comes not voluntarily then we can be sure of an enforced retribution. The fact that we of the working class have been too weak or too little united to displace these agents and the ruling system which they serve is a defence which acquits us of the crime only to convict us of a desolating incompetence.

We will, if we are men, submit in patience to neither alternative. We shall be satisfied neither with a whitewashing report nor with elaborate official evasions uttered by bored Under-Secretaries in reply to languid queries in the House. Much as we detest the canons and standards of the established law, and much as we wish to replace them by others more to our liking, we shall be content in this instance if our rulers act strictly by the standards they themselves have set up for our observance. For them, and by those standards, the taking of life is a crime to be expiated—unless madness or extreme provocation can be pleaded—only by the death of the guilty party.

Here are sixty four corpses.

Sixty-four men were as surely murdered, and murdered in cold blood, as any men that ever died by pistol, knife, bludgeon or poison.

Whoever it was that ordered those hundred Moplahs into that luggage van to go that journey was as surely guilty of murder—and more meanly and abominably guilty—than if he had stricken them down by his own hand. His agents were accessories before and after the fact, but he, whoever he may be, is the Murderer-in-Chief.

No matter who he is, this ghastly, this monstrous crime, should be expiated in the only way it can be. The man must be hanged.

—The *Communist*.

"BANGALORE PRODUCTIONS."

Best in Workmanship, Superior in Quality, "Moderate in Price"

Bangalore Silk Goods
,, Woollen Goods
,, Cotton Goods
,, Brass Ware
,, Ivory Articles
,, Fancy Toys.

Bangalore Toilet Requisites
,, Sandalwood Oil
,, Soap Nut Powder
,, Seeds and Plants
,, Vegetables
,, Fruits etc., etc.

Free our Descriptive Catalogue on application to:—

Messrs. K. T. Appannah & Co,

BANGALORE CITY.

A. SUDERSANUM & Son,

PHOTOGRAPHIC ARTISTS,

SRIRANGAM.

Views of Southern India,
Hindu Gods and Goddesses of various temples
Picture Post Cards, both Indian and Foreign.
Water Colour paintings
of Sri Rama, Krishna, Siva
and other Hindu Dieties in the Karnataka style.
Large varieties of photos of
Sri Sankaracharya,
Kuttalam Mowna Swamigal,
Vanamamalai Jeer Ayodhya Ramanuja Jeer,
Swami Vivekananda,
Swami Vilakshnananda
Sri Vedanta Desika,
Sri Abhedananda, Sri Raja Rajesvari,
Gayatri etc., etc.,
too numerous to mention.
Prices on Application.

THE ANTISEPTIC

A monthly Medical Journal for the busy practitioner

Edited by **U. RAMA RAU,**

Medical Practitioner, Madras.

and contributed to by eminent men in England and India.

The Antiseptic is the premier Medical Journal in Southern ndia and has been in continued existence since it was started in 1904.

Subscription Rs. 5 a year inclusive of postage. Subscription may begin from any period. Every volume begins with January number. *Specimen copy sent free to members of the medical profession.* Members of the Medical Profession are requested to send contributions, for which they are given honorarium. Details sent on request to the Editor and Proprietor, U. Rama Rau, 323 Thambu Chetty St., Madras to whom all remittances, literary communications and business letters should be addressed. Rates of advertisement quoted on request.—

Very useful books on Sanitation

HEALTH & FIRST AID

By Dr. U. RAMA RAU,

Medical Practitioner, Madras.

ENGLISH PUBLICATIONS

Health Lecture Series:—	As.
No. 1. Houses in relation to health—2nd Edition ..	2
,, 2. What to do before the doctor arrives, 2nd edition ..	2
,, 3. School Hygiene ,, ..	4
,, 4. Water in relation to Health ,, ..	2
,, 5. Air in relation to Health ,, ..	2
,, 6. Health and Disease ,, ..	2
,, 7. Preventable Diseases ,, ..	2
,, 8. Common Disease Carrying Insects ,, ..	2
,, 9. Milk in relation to Health ..	2
,, 10 Alcohol and its dangers ..	2
,, 11 Personal Hygiene ..	4
,, 12. Home Nursing	8
,, 13. Food in relation to Health	2
First Aid in Accidents, 3rd edition	12
VERNACULAR PUBLICATIONS	
First Aid in Accidents—Tamil 3rd edition	12
First Aid in Accidents—Telugu, 2nd edition	12
,, Canarese ,, ...	12
,, Malayalam, 1st edition	8

Health Lecture Series book as as above in Tamil Price same as English Edition.

Copies can be had of:

SRI KRISHNAN BROTHERS,

CHEMISTS & OPTICIANS,

323, Thambu Chetty St. MADRAS

1. Santanadhi Thailam

Cooling for bath. Used by Maharajahs, Princes and others.

2. Scented Nuts

3. Sandal Powder

4. Incense sticks of highest quality

All Indian perfumes, finest ottos, purest Punugu &c., can be supplied at lowest rates.

Please apply to:

Messrs. K. R. V. & Co.,

KUMBAKONAM.

POCKET SANSKRIT CLASSICS.

THE VALMIKI RAMAYANA

A series of handy volumes of the standard works in Sanskrit literature. Each volume is printed and attractively bound in cloth with gilt letters and would go easily into one's pocket. The readings adopted are purely South Indian and each half of a sloka is given in one line. Several illustrations adorn the volumes. Price of each volume As. 12.

Sri Vani Vilas Press, Srirangam

"DRY" AMERICA:

AN OBJECT LESSON TO INDIA

A timely publication under the above title from the facile pen of Mr. St. Nihal Singh, the well-known journalist, has just now come out in which the author has given a succinct, and interesting narrative of how the prohibition movement succeeded in America describing in detail the Rise and Victory of the movement, the effect on Capital, the improvement of labour conditions, Social effects, health under prohibition, decrease in crime, saving to the community, and the Indian problem.

This book is written to indicate how the United States overcame the difficulties standing in the way of prohibition, and the results which are already visible, in the hope that it may prove useful to us in effectively dealing with our own problem. The present is the right moment for us to undertake such a task, because Indians, irrespective of their political differences, are determined to seize every opportunity to regain for India the primacy of position which she once occupied in the comity of nations.

Though conditions in India differ from those in America yet there is no reason why the American experience may not be repeated in our country. It is as true of India as of the United States that the State derives only a small amount of the money actually spent upon drink The extinction of the liquor traffic may mean the extinction of the revenue derived from liquor, but it cannot mean that the money now paid for liquor will be destroyed. On the contrary, the banishment of liquor will mean that the money, instead of being wasted, will be available for productive purposes, and will help to improve the general condition of the people, who will not be able to spend it upon intoxicants. General improvement of living conditions must favourably react upon the State Exchequer.

The book is published by Messrs. Ganesh & Co., Madras, printed on Antique paper and bound in cloth, priced Rs. 3.

Ganesh & Co., Publishers, Madras.

Madras Finances.

An important Memorandum by the officiating Accountant-General has been submitted to Government showing the revised estimates of income and expenditure for the current year based upon the experience of the first six months, as compared with the Budget Estimate.

It is indicated that the expenditure, apart from loans from the Imperial Government and to local bodies, will exceed the Budget estimate by Rs. 1,60,000. This is the net result of the following alterations:—

INCREASED EXPENDITURE.

	Rs.
Police	5,00,000
Medical (chiefly Hospitals and Dispensaries)	3,50,0
Public Health (additional allotments under Grants)	7,60,000
Civil works (chiefly additional contributions)	4,00,000
Stationery and Printing	5,00,000
	25,10,000

SAVINGS.

Forests (due to stop age of exploitation of forests in Malabar)	2,50,000
Miscellaneous Irrigation Expenditure	2,00,000
Education (diminished expenditure on new schemes...	3,50,000
Agriculture and Co-operative Credit provision of expansion not fully utilised ...	4,50,000
Public Works	8,00,000
Construction of Irrigation Works ...	2,00,000
Waterways and Embankments ...	1,00,000
	23,50,000

On the other hand it is calculated that the Income, apart from loans, will fall short of the Budget estimate by no less than Rs. 1,13,75,000. This is the result of a falling short indicated under the following heads:—

	Rs.
Excise (chiefly decreases under Toddy and Arrack)	80,00,000
Stamps (due to depression of trade)...	13,50,000
Forest (largely due to stoppage of exploitation of forests in Malabar) ...	9,00,000
Registration	3,50,000
Public works (due to increased working expenses caused by breaches in the Cauvery Delta system) ...	2,00,000
Miscellaneous (due to adjustments with the Imperial Government on one hand and local bodies on the other) ...	5,75,000
	113,75,000

All Heads of Departments have been instructed to economise to the utmost during the reminder of the current year.

—*From the Publicity Bureau.*

JUST PUBLISHED

Ready for Sale.

Pocket Ramayana Vol. VIII.

Yuddha Kanda Part II.

This completes the Yuddha Kanda.

All subscribers are reuested to apply for copies.

Sri Vani Vilas Press, Srirangam.

Olla Podrida

It seems that Paris got tired of noise and is going to legislate against use of Klaxon horns. Evidently Paris has got tired of making a noise in the world. But how could Paris legislate against noise and yet be civilised. Civilisation means noise and smoke and hate.

***

It seems that the Kaiser is going to marry again. Happy man! All is fair in love and war! That is a western maxim, is it not?

***

Mr. Frederick Starr, the well known professor of anthropoldgy, said recently that the handsome man or woman is the rarest of all creatures and that Americans are much too hybrid to breed perfect types, and that apart from the handicap of intermingling races, it was next to impossible to produce beauty in a blonde race. Yet our Indian wiseacres wish to mix and mingle types in India—all in the name of liberty, equality and fratnernity of course.

***

Sometime ago somebody wrote that the three powers dominating the world (not the big four who have been trying to dodge each other at Washington) are the press, the pulpit and the petticoat. The pulpit is now dead. The only two kings of Brentford now are the press and the petticoat! Hail, most gracious and imperial majesties!

SCRUTATOR.

Indian Medical Record

A Journal of Public Health and Tropical Medicine

Annual Subscription Rs. 7—8—0 Post Free.

SPECIAL TUBERCULOSIS NUMBER.

Price Rs. 2. DECEMBER 1920 Postage As. 4 extra.

CONTAINS all uptodate knowledge about the *causation*, *prevention* and treatment of the great white scourge TUBERCULOSIS with special reference to INDIA.

THIS NUMBER will be supplied free to all subscribers of the INDIAN MEDICAL RECORD,—for the year 1921.

Address:—

INDIAN MEDICAL RECORD,

2, Harakumer Tagore Square,

CALCUTTA.

SIVALILARNAVA Mahakavya in 22 Cantos by Sri Nilakantha Dikshita with 8 half-tone and colour illustrations and an introduction By T. S. Kuppuswami Sastrigal. Cr. 8vo. pp. 47—457.

Cloth Gilt Price Rs. **2-4-0** Only.

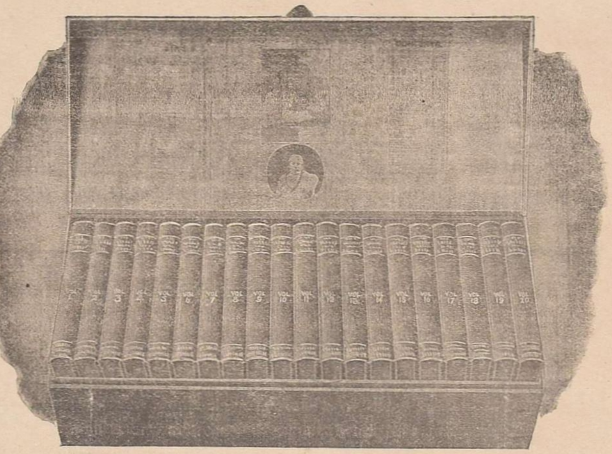
Sri Vani Vilas Press, Srirangam.

The Ideal Sankaranti Present

MEMORIAL EDITION OF

THE WORKS OF SRI SANKARACHARYA

20 Volumes Crown 8vo. in a Teak Case.



Brahmasutrabhashya 3 vols.
Isa, Kena, Katha. and Prasna Upanishad Bhashyas 1 vol.
Munda, Mandukya and Aitareya Upanishad Bhashyas 1 vol.
Taittiriya and Chandogya Upanishad Bhashyas 2 vols.
Brihadaranyaka and Nrisimhatapani Upanishad Bhashyas 3 vols.
Bhagavad Gita 2 vols.
Sahasranama and Sanatsujatiya Bhashya 1 vol.
Vivekachudamani and Upadesasahasri 1 vol.
Minor Prakaranas 2 vols.
Minor Stotras and Lalita Trisati Bhashya 2 vols.
Prapanchasara 2 vols.

For the first time in the History of Sanskrit Literature is brought out an accurate, collected and uniform edition of all the available works of this Renowned World-Teacher.

This edition has the unique advantage of having had the privilege of personal supervision and guidance of His Holiness the late Jagadguru of Sringeri a reputed Sanskrit Scholar of very high attainments.

All the volumes are printed in the best style possible, illustrated with splendid half-tone and coloured pictures and are bound in cloth with a very attractive and elaborate design. The twenty volumes are placed in a neat teak case and each case containing one complete set of the ordinary edition is priced at **Rupees FIFTY only.**

The same edition, bound in cloth extra, full gilt **Rupees Seventy Five only.**

SRI VANI VILAS PRESS, SRIRANGAM.

LOOK SHARP!

LATCHMIKANTHAM STUDIO,

Opposite to Municipal Dispensary,

TEPPAKULAM POST, Trichinopoly.

A Golden opportunity for utilising your money for the approacning New Year.

WHAT ?

Photographic Publication.

High Class Bromide Enlargements from faded and smallest Photos up to Life size (from any copy.)

Whether in a group or single.

Particulars of rates in person.

P. S. S. Raghavan,

8 Malaivasal

DEALER IN

SWADESHI . .

. . GOODS.

SWAMI VIVEKANANDA.

His Complete Works—Vol. III-IV, Rs. 2-8 each, Vols. I, II and V, Rs. 2-12 each. Cloth 8 As. extra each.

From Colombo to Almora (30 inspiring lectures on burning problems of the day) Rs. 2.

Karma-Yoga 12 As. East & West 10 As.

Jnana-Yoga (21 Vedanta lectures) Re. 1-8.

Sri Ramakrishna's Teachings (Mainly edited by Sister Nivedita), in 2 parts. Cloth. Each Re. 1.

The Life of the Swami Vivekananda. Complete in 4 Vols. Price, vols. I-III, Rs 3-4 each. Vol. IV. Rs. 2-8. Popular Edition Vols. I-III. Rs. 2-5. each. Vol. IV, Re. 1-13.

Srimad-Bhagavad-Gita. Text, Eng. translation, parapharse, and notes by Swami Swarupananda. Cloth. Rs. 2-8.

Vivekachudamani of Sri Sankara, Text, English Translation and Notes, by Swami Madhavanand (Boards), Rs. 2.

Most of the above books are offered at concession rates to subscribers of the

PRABUDDHA BHARATA.

A high-class religious monthly, (26th year). Annual Subsription Rs. 2. (Mayavati, Dt. Almora).

Works of Swami Abhedananda and Sister Nivedita are also avilable. For catalogue of books and photos please apply to—

The Manager, Advaita Ashrama, Publication Dept.,
28, College Street Market, Calcutta.

LOOK SHARP *LOOK SHARP!*

A Rare and golden opportunity for buying the BEST FOUNTAIN Pens.

JUST ARRIVED A VERY LARGE FRESH STOCK OF ALL KINDS OF PENS

If you miss this chance, you wil never get it in future.

Neptune Fountain Pen No. 210 with strong 14ct. solid gold nib and iridium tipped.	Rs. 3	8	0
The "T. S. V." Fountain Pen with large barrel, good vulcanite strong 14ct. solid gold nib and iridium tipped Price greatly reduced.	Rs. 3	0	0
The "Venkatachary-Compacto" Fountain Pen with nickel cases and clips	Rs. 4	0	0
Swan-Blackbird Fountain Pen.	,, 3	0	0
Waterman's Ideal Pen No. 12.	,, 6	0	0
The Swan Fountain Pen.	,, 5	0	0
The ParamahamsaFountain Pen	,, 5	0	0

All these pens are available in Fine, Medium and Broad points.

Genuine Silver clips, nickel clips, Swan and Waterman's Inks are always kept and supplied at the lowest market rates. Spare parts are available for all Pens. All sorts of repairs of Pens undertaken and charged moderately.

Wholesale Agents:

T. S. VENKATACHARIAR,

Bookseller, Stationer and Cloth Merchant,

Clive's Bildings, TEPPAKULAM P.O. Trichinopoly.

SRI RAMAKRISHNA MATH PUBLICATIONS
MADRAS.

SRI RAMAKRISHNA, THE GREAT MASTER

Vol. I.

By SWAMI SARADANANDA.

This volume contains the early life of the Great Master. This is the first time that a comprehensive life of Sri Ramakrishna is being presented to the world. Price Rs. 2-4-0.

Vol. II will shortly be out

GOSPEL OF SRI RAMAKRISHNA

Third Edition (Part I) Board Rs. 2 8-0. Calico Rs. 3-0-0.

THE SAINT DURGA CHARAN NAG.

(The life of an Ideal Grihasta).

Price Re. 1.

Apply to

THE MANAGER,
Sri Ramakrishna Math,
MYLAPORE, Madras.

SRI BHARAT DHARMA MAHAMANDAL.

The All-India Hindu Socio-religious Association.

General President: H. H. the Maharaja Bahadur. of Durbhanga
Subscription for General Members each Rs. 2 a year.

Members have the privileges of (*a*) the Mahamandal Benevolent Fund; (*b*) the Mahamandal Magazine (in English),—a High Class Monthly *free*; (*c*) all the Mahamandal *Shastric* Publications, at three-fourth price.

Prospectus and Specimen copy of the Magazine sent FREE.
AGENTS wanted in all important towns. Commission handsome.
The General Secretary, Sri Bharat Dharma Mahamandal.
Benares Cantonment.

Notice.

GRAND CLEARANCE SALE

of BOOKS and PICTURES

With 20 per cent of the value of the sold tickets as Prizes.

N. B. The Government have permitted this Clearance Sale and prize distribution.

3000 tickets have been sold till now.

The prize drawing will be in January 1922 and the exact date will be announced later on.

Look sharp if you want to participate in the drawing of Prizes.

The One Rupee worth of books is supplied to each ticket holder immediately.

Tickets can be had of:

Sri Vani Vilas Press, Srirangam.

Printed and Published by T. K. Balasubrahmanya Aiyar, B. A. at the Sri Vani Vilas Press, Srirangam.